

# Harper's Ferry Number.

The

# MISSIONARY HELPER

Faith and Works Win

VOL. XXI.

MARCH, 1898.

No. 3

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Published by the  
Free Baptist Woman's Missionary Society  
BOSTON

# The Missionary Helper.

**TERMS: Fifty Cents per year, IN ADVANCE.**

**We shall continue to send the magazine until it is ordered discontinued.**

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**Send subscriptions and all matters pertaining to business to**

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[Entered at the Post-Office at Boston as second-class matter.]

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# The Missionary Helper.

PUBLISHED MONTHLY, BY THE

FREE BAPTIST WOMAN'S MISSIONARY SOCIETY.

MOTTO: *Faith and Works Win.*

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**Working Notes.**—May the glimpses of heroic pioneer work of men and women at Harper's Ferry, which made the work of to-day possible, and the partial record of present service and needs, inspire us all to plan, pray, and do more for this important part of our mission field. We wish that there were space for pen pictures of the young men at work in the industrial department; the girls in the cooking and sewing classes; of both busy at the cases in the printing-office; of the various classes, English, scientific, classical, or biblical; of the wide-awake literary societies; and for a peep into the library, reading-rooms, and church, as well as for a description of the beautiful scenery in which the college grounds are set. . . . The Woman's Missionary Society appropriates four hundred dollars a year for the industrial department at Storer; pays the salary of Mrs. Lura Lightner, Miss M. J. Baker, Miss Ella V. Smith, and provides for other English teaching, a part of which is done by Miss Claire Sands, whom we are glad to introduce as our new teacher from Hillsdale, Mich. Miss Sands is the granddaughter of Prof. J. J. Butler, D. D. She writes in a personal letter, "The school is unusually large this year, partly because of the state appropriation for normal students. I like my pupils very much. Many of them are so intelligent and appreciative that it is a real pleasure to teach them. While I am very busy, I am very happy here, and feel that I am in the right place." . . . Miss Baker writes that the new desks and seats in the sewing-room are a great improvement. Miss Coralie Franklin sends this word from Washington: "The auditorium in Anthony Hall is a beautiful room, with its new paint, desks, etc. I am so glad for the pupils to have such an object lesson. I was at home just one day and went up to see that room. The memory of it is a joy to me." Reports from various sources show other reasons for rejoicing. . . . The triennial convention of the Student Volunteer Movement for Foreign Missions was held in Cleveland, Ohio, Feb. 23-27. It was the largest Christian student convention in

the history of the church. Representatives of various missionary boards were present, together with students, professors, and missionaries from almost every foreign country. The F. B. W. M. S. was represented by Rev. Lizzie Moody of Hillsdale, our western field agent. . . . Mrs. A. A. McKenney, Nashville Center, Minn., again has flower seeds to sell for missions. There is a long list for 3 cents a packet. May they sell and grow and blossom abundantly. . . . Mrs. Smith in writing of the plague in India, which has not yet touched our field, but is creeping nearer, requests the prayers of home workers. . . . Mrs. Burkholder sends letters that will appear next month, and writes, "The HELPER is *good* and must be doing great good. May our Father abundantly bless your work. We have such a good beginning of the year. Do pray that the Spirit may continue to work in our midst." . . . Mrs. Thera True says a wise word on a friendly postal card, "I feel more and more that the first duty asked of a new church member should be to take a denominational paper, and of our auxiliary members to take the HELPER. To read (intelligently and interestedly) is to know, to know is to do." . . . A practical proof of the foregoing statement comes in a letter from California readers: "The Free Baptist Cyclopædia is a precious book to us. We love the dear old *Star* and the MISSIONARY HELPER. We have been away from F. B. churches twenty-six years, but our interest in and love for the denomination is as great as ever." . . . Hearty welcome to that Home Department in the *Morning Star*. It will make glad the heart of house-mothers, and home lovers, and young people. . . . It is a pleasure to hear good missionary news from our New Brunswick fellow workers in St. John and Fredericton and Woodstock. We always read the *Intelligencer*—especially the columns of the Woman's Missionary Society—with interest, and rejoice in the good words and works of our sisters across the border. . . . It is none too early to begin to plan and work for the thank-offering service. See "Our Annual Thank-Offering." . . . Do you read the *covers* of this magazine? If not, please do so. You will find important matter there. This month Miss Anthony begins to tell us, on the fourth page of cover, about the treasures in the Bureau of Missionary Intelligence and Exchange. She will add to the list in June, and assures us that she cannot begin to do justice to the good things in that "bureau" in such limited space. Please send all matter intended for publication to the editor as early as the 5th of the month preceding the month in which you wish it to appear, and no later than the 10th. . . . Some of our most successful local agents will us from time to time, in these pages, just how they work for subscribers. Our general agent wrote in a personal letter, "HELPER business is booming. Last week I received thirty new names." . . . A gentleman recently commenting on the "Annual Letter" of the Maine W. M. S. writes, "There is real business in it. You *do* something, *expect* something, and report progress!" . . . Mrs. Ole Bull has sailed for India, to study the social life of the country and the condition of women.

## REINFORCED.

BY REV. ANNA BARTON.

With heart oppressed with sadness I looked out upon the plain,  
And saw the righteous legions driven back and back again,  
To give place to Sin's battalions as they pressed with lance and sword  
To the very gates of the city, the city of our Lord.

I saw the strong men wounded, the mighty faint and fall,  
While the smoke from ruined castles hung low like a funeral pall;  
I sought the hills for helpers. Yea, I called and called again,  
But only the voice of my crying came back in a sad refrain.  
The God of our salvation! Where was He to whom was given  
All glory and dominion, and all power in earth and heaven?

A hush, a flash, a trumpet, and the mountain which I trod  
Blazed and trembled 'mid the splendors of the marshaled hosts of God—  
An army on whose banners was inscribed Jehovah's name,  
Whose horsemen rode to conquest as they swept across the plain.  
"Behold, behold, He cometh!" sang the stars from flags unfurled,  
And the farthest hills responded, "He hath overcome the world!"

*Paw Paw, Mich.*

## OUR THANK-OFFERING.

"O King of kings, before whose throne  
The angels bow, no gift can we  
Present that is indeed our own,  
Since heaven and earth belong to thee;  
Yet this our souls through grace impart,  
The offering of a thankful heart."

It is so obvious that the earth is the Lord's, and the fullness thereof, that in him we live and move and have our being, that all glory and gladness and inspiration to service are from above, it seems almost like belittling our mercies to stop and dissect them, to weigh and measure, and add and multiply, and say, for this blessing and for that, "My Father, I thank thee." "Lord, thou knowest that I love thee!" How the spirit of love beats through his followers and out to that needy neighbor next door or at the uttermost parts of the earth! But wait. Peter himself denied his Lord, in spite of his devotion. Christ asked him for an expression of his love until he was grieved at the insistence; and each time the test of the sincerity of the expression was given in a command to serve, "Feed my lambs" and "Feed my sheep."

Are not Christ's later disciples too apt to take things for granted, and expect him to do the same? Do we, too, not need the definite reminder to be and to do? In our annual thank-offering service, individual gratitude for daily and hourly blessings culminates in general thanksgiving, and it seems fitting that it should follow Easter—the pledge and promise of an abundant life here and here-

after—rather than the national thanksgiving time, when barns and bins are full and abundant material blessings are in evidence.

We give thanks as Christians who can worship God freely. Several recent popular books have taken for their theme the early Christians, their persecutions and martyrdoms, their lives being set like white stars in the midst of a cruel despotism and gorgeous but vile pageants. How sharp the contrast between their lives and ours, whose greatest hardships are as nothing compared to their constant pains and privations. Yet history and romance acknowledge them glad-hearted and unafraid, counting all things to be loss for the excellency of the knowledge of Christ Jesus.

We give thanks as citizens. Our country, with all its shortcomings, still recognizes God, is more nearly a country where all are born free and equal, has longer times of peace, fewer rumors of wars, protects the weak, and dignifies the position of woman.

As individuals. For health and home and friends, for daily breath and bread, for peace in the midst of pain, for comfort in sorrow, for the strength of prayer, for common joys and spiritual blessedness.

As members of the Woman's Missionary Society. We are thankful for the harmony and Christian love that binds our workers together, the rapid progress of the Widows' Home, the enthusiasm with which the "Golden Memorial" has been adopted and developed, the practical expressions of sympathy for India's famine sufferers, the degree of health and strength of our missionaries in spite of added burdens and great pressure of work, the appreciation of the MISSIONARY HELPER, the voice of our organization, its increasing subscription list and rapidly decreasing deficit, the cheerful responses to particular needs, the continued financial prosperity, and the always growing recognition of God and dependence upon him in local and general work.

In our thankfulness for special blessings let us not overlook the special needs of our field to-day. Truly the harvest is great and the laborers are few. Pray, pray that more men may be anxious to go, and that the hearts and pocket-books of the people may be opened to send them. Our membership of eighty thousand could easily double the force of men in India. Pray that this may be.

The thank-offering is such a beautiful object lesson, it is best that it be if possible a public Sunday-evening service in the month of May. If the church is not available, let it be observed in some home. A blessing is surely lost to those who ignore the thank-offering. Where there is no organized band of workers, cannot the two or three meet together, or even one alone have an hour of prayer and thanksgiving, and send her offering to our general treasurer, Miss L. A. DeMeritte, Dover, N. H.? As you know, this offering is an extra gift, as



of old, and cannot take the place of regular pledges. But let all feel free to come and offer their prayers for the workers and the work, even if perchance they can bring no other gift. This is a time of direct spiritual uplifting as well as—what naturally follows—a time of definite giving.

A suggestive program will appear in the April HELPER. Printed invitations and envelopes to contain text and gifts will be furnished free in any numbers on application to Miss Edyth R. Porter, 85 Central St., Peabody, Mass. Please send your orders early. (Note changed address.)

May our eighth annual thank-offering be a practical answer to Christ's question, "Lovest thou me?" and a rich blessing to you and the auxiliary and the society at large.

SUSAN A. PORTER.

CLARA A. RICKER.

NELLIE WADE WHITCOMB.

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#### A STORER GIRL'S VACATION.

NOTE.—The following letter speaks for itself. It was sent by Mrs. Lightner to show how some of her girls struggle for an education.—EDITOR.

DEAR TEACHER:—

I suppose you would like to know how I spent last summer. I will tell you. I cooked at a boarding house on Camp Hill, not far from here. I left Storer College the 6th of June, and began cooking on the 7th. I cooked from then until the 18th of October. It was very hard work indeed. The summer was so warm and there was no shade around the house, so the sun shone down with all its power.

There were four cooks besides myself. I made all of the pastry, warm breads, and salads. I had to get up in the morning at half-past four in order to be in the kitchen at five; from five o'clock until half-past nine at night I stayed in the kitchen preparing vegetables for the next day, and when I was through with that I had to make jelly and preserves, which made me very tired when night came. Sometimes I would go to my room and fall across the bed, and there I would stay until morning. My friend was with me last summer, and before we retired she would go out with me to get some fresh air. I would feel better then for my next day's work.

The season was nearly over then and I was very glad; not glad to stop work entirely, but glad to have a little rest. School had begun then, and my mind wasn't on my work any more, but on school. I started to school the 20th of November and will remain until the 30th of May.

Your obedient pupil,

ANNIE BECKS.

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"Nature is full of God, and glory is written on every blade of grass."

## HISTORICAL SKETCHES.

## I.

Abraham Lincoln's proclamation of freedom had scarcely become an accomplished fact before many schools for the freedmen were opened within the Union lines. Advancing and retreating with the army, zealous workers began their missionary labors. Some deserted church, mansion, or warehouse was transformed into a schoolhouse and speedily filled with expectant pupils.

The close of the war found the churches and philanthropic societies of the north roused to a high pitch of enthusiasm over the education of the colored people. In many towns abolition societies had become Freedmen's Aid societies. A careful canvass of the entire southern field was planned. A new contest between ignorance and knowledge was to be waged on ground so recently stained by the best blood of the nation. Fortunately for the zeal of the champions the magnitude of the strife before them was veiled from their sight, or perhaps the stoutest heart might have quailed. Thus it happened that while our country was passing through the stormy days of reconstruction, mission primary schools (to be followed by higher grades, academies and colleges) were started in many towns and cities.

To the Free Baptist denomination was assigned the Shenandoah Valley, dear to the heart of the Virginian as the beautiful "valley of Virginia," territory extending one hundred and sixty miles from Harper's Ferry to Lexington. The selection was most fortunate, the climate favorable, and the people representing a more intelligent class than in many other places.

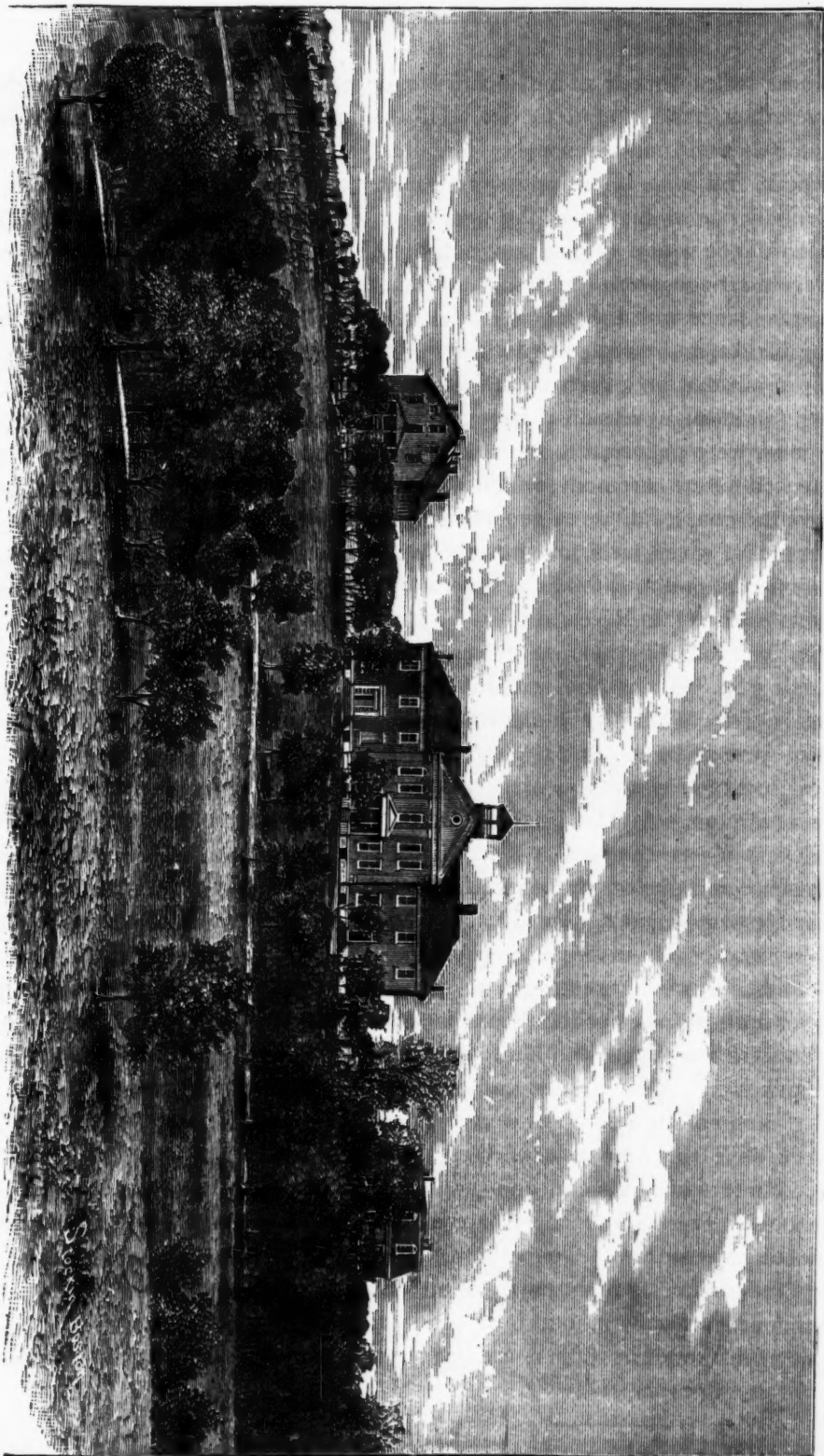
In October, 1865, the General Conference met at Lewiston, Me. In attendance was a young man, Mr. Brackett, just returned from eighteen months' service in the Christian Commission. With Sheridan's army he had been over the ground, knew the people and something of their needs. He was selected to establish and superintend schools at various points. Harper's Ferry, where a school with his assistance while an agent of the Christian Commission had been started the previous year, by a niece of Horace Mann, was the central station. At this point were Mrs. Brackett and Miss Gibbs. Miss Wright was at Shepherdstown and Miss Foster at Martinsburg. To Charles Town, under escort of officer and guard, went our valiant Anne S. Dudley of sublime faith and courage. She has never even to this day learned how to shirk a duty or flinch in time of danger. She was joined later in the year by Mrs. M. W. L. Smith.

If the people of a town wanted a teacher they sent for Mr. Brackett, who would visit the place, hold a meeting, confer with those most interested, take steps to secure a building, and also a suitable boarding place for the teacher—no easy task in those days. But let us forget the bitterness of that trying time.

Lincoln Hall.

Anthony Hall.

Myrtle Hall.



These ladies worked as missionaries and teachers, doing with their might whatever their hands found to do. Of the unique experiences of those days let some of their number speak. Mr. Brackett held the commission of a Bureau officer, and some of his duties were under command of General Howard. Incidentally one of these was the issuing of certificates to parties wishing them, in accordance with a special provision of the legislature of West Virginia, by which slave marriages were legalized. In this he was assisted by the teachers, whose acquaintance with the people made their services valuable in collecting data, filling blanks, and circulating notices. Weeks ahead the announcement would be given out that on a certain date these certificates would be ready. A night meeting (an all-night session if necessary) would be held, when the papers, properly signed, were delivered to the new-made citizens. In many cases the parties requested a new ceremony, which wish was always complied with. On one occasion the couples of three generations, the grandfather, father, and son, with their respective wives, went forward together and renewed their vows. On errands of this nature one tour took the superintendent quite across the state of West Virginia to the Ohio River.

The following year many new schools were opened, extending the line to Lexington. A complete circuit of visiting these points involved four hundred miles of travel, largely in stage coaches. Miss Gibbs, Mrs. Shaw, and Miss Sherman were at Lexington, Mr. and Mrs. Brackett at Staunton, also Misses Leavitt, Gillespie, and Gilmore. These ladies had spent the previous year in the service at Hampton. At Harrisonburg were Mrs. Smith and Miss Libby. Rev. S. S. Nickerson was stationed at Harper's Ferry. Miss Stowers, Miss Oliver, and Miss Eveleth, and one or two others, had joined the company. The third year other changes were made. Rev. A. H. Morrell with his family moved to Harper's Ferry and began to organize churches. His fervor and hopefulness knew no bounds. It would take pages to do justice to his self denial, his many years of labor and success, but the record is written on high and in the hearts of those who were associated with him. Miss Emily Deering and Miss Stowers toiled at Winchester. Miss Whitten and others were added to the workers.

Some of these schools were in part supported by the Freedmen's Bureau. Meanwhile the new state of West Virginia was taking great strides towards a good free-school system, and gradually assumed the support of the mission schools. The early teachers were employed at first, later their places were filled by colored teachers. To better fit them for their work Storer Normal School was founded. Its representatives are in every southern state. Twenty-four are employed annually in our own county of Jefferson. Some are at the head of similar institutions. Others are in the professions.

LURA B. LIGHTNER.



## II.

It was a criminal offense to teach a colored man, woman, or child to read or write before the war. When the "sword of the Lord and of Gideon" struck off the shackles from millions of slaves, a broad field of most imperative missionary work was opened up at our own doors. The Free Baptists had refused all complicity with the crime of human slavery, and at once entered upon this work. In the General Conference held at Lewiston in 1865 Rev. N. C. Brackett, just



A view of the Potomac from Harper's Ferry, between Maryland and Loudon Heights.

home from the war, told the need of the Shenandoah valley, and he was at once appointed superintendent of the Freedmen's Mission, with headquarters at Harper's Ferry, W. Va. He secured one of the old government houses for shelter, and a place to start the first school. Binnie Gibbs, Anna Wright, Jane Foster, and myself were the first teachers on the ground. The barracks and soldiers were still in town, and only a scene of desolation and ruin everywhere. Nearly all the public buildings and some dwelling-houses were partly torn down; trees and fences all burned; the debris of contending armies everywhere, and back of the house we were in, on Camp Hill, 300 soldiers' rude graves. The government houses we occupied were wrecked with shot and shell, but no hotel

or boarding-house would admit us, so bitter was the feeling against persons who would teach colored people. Miss Wright went to Shepherdstown, Miss Foster to Martinsburg, the writer to Charles Town, and Miss Gibbs opened the school at Harper's Ferry. Mrs. Brackett and other teachers came soon, and Mr. Brackett started schools at Winchester, Harrisonburg, Woodstock, Front Royal, Staunton, on to Lexington. Into these schools flocked hundreds of freedmen, men, women, and children, and day and evening schools were crowded. Neither teachers nor pupils heeded the discomfort of the rough, rude places where the schools were held. My first school was in an old log house, with people living in the cellar, and a rough chamber over it where I lived the first term; and my next school-room was an old log barn, that I used three years for school and church work. Among the teachers in these early years were Mrs. M. W. L. Smith, Phebe Libby, Martha Stowers, Miss Eveleth, Minnie Oliver, Emily Deering, Lura and Nellie Brackett, Mrs. Shaw, Miss Harper, Miss Whitten, Miss Healey, Miss Wyman, Juliette Smith, and others whose names are in heaven, with Mrs. A. H. Morrell, the beloved mother of us all.

Volumes might be written of the faithfulness and self denial of all who have been associated with Mr. and Mr. Brackett in this work. Rev. E. Knowlton, Rev. L. Given, Rev. Mr. Nickerson, with some others, gave a few months each to the work, but women could work unmolested where the people would want to pitch men into the Potomac, so women did most of the school and missionary work, with Rev. N. C. Brackett as superintendent and Rev. A. H. Morrell as field missionary. Gradually free schools were opened for colored children, and our work centered in Storer Normal School, which had been established by the generosity of northern people, and a gift from Congress of the four government houses and land around them on Camp Hill at Harper's Ferry, W. Va., high above the rivers, in view of the Potomac and Shenandoah, right and left, soon lost in one, with Maryland, Loudon, and Boliver Heights around them, as the mountains were round about Jerusalem. A landscape that President Jefferson said was well worth a journey across the Atlantic to see. We stood alone, with little exception, and the struggle was intense for ten years. Then public opinion began to change and the people to understand us better, until in the vicinity of Storer College they are very friendly.

Looking back thirty years we can but exclaim, "What hath God wrought!" Anthony, Lincoln, and Myrtle halls, the Industrial building, the Brackett house, the Lockwood house, the Morrell house, and the Curtis Memorial church, in place of the war battered buildings we began in. Many hundreds have been converted; churches organized and houses built; and the standard of morality, temperance, and righteousness raised to a much higher plane. Hundreds of

teachers and preachers have gone out true and faithful. Christian homes have been established in place of the slave cabins of a generation ago, and the desert has become as the garden of Eden compared to the field as we found it in 1865. All honor to Rev. and Mrs. N. C. Brackett and Mrs. Lura Brackett Lightner, who have stood at the helm through storm and calm all these years, with all the faithful helpers in the work. Some rest from their labors and others are toiling on. Storer college needs a liberal endowment that it may meet running expenses and enlarge its work. No investment could pay better than in Storer college. It is home and foreign mission work combined. It has one grave in Africa, and has educated two young Africans, one a prince by birth, from the jungles, to go back to his people with the gospel.

O for a Pauline zeal to save souls! Then our treasury would be full, and men and women ready to go *anywhere* with Jesus, to the uttermost parts of the earth. "Whatsoever he saith unto you, do it."

ANNE S. D. BATES.

*Fabius, N. Y.*

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#### DOMESTIC SCIENCE AT STORER COLLEGE; ITS PAST, PRESENT AND FUTURE.

BY MISS M. J. BAKER.

Domestic science with us at Storer has been a growth, starting away back many years ago, almost at the opening of the school, and at a time when domestic science was an unknown term. Like all such work, it arose from the needs of the pupils, and grew from such small beginnings and so gradually that no one can fix the exact time when the first lesson was given. The older students tell us that years ago, when the school was in the Lockwood house, Mrs. Brackett, moved by the needs of the girls, taught them to sew and mend and make old garments look as good as new, while Mrs. Morrell in her home was doing much the same for the girls who lodged with her, and many lessons in thrift, order, neatness and general housekeeping, which would now be classed under the term of domestic science, were given by these two faithful Christian women to the girls under their charge.

After the school moved from the Lockwood to Anthony hall, we still find the little thread of industrial work running through the fabric of school life. Mrs. Brackett and Mrs. Lightner, as they have a period to spare from classes, are teaching sewing, knitting, and dressmaking to the young women. The work may be interrupted by the pressure of other duties, and even cease for a while, but it is never entirely abandoned, and in 1889 Mrs. Boothby of Rochester, N. H., through the influence of the late Mrs. M. M. Brewster, came to Storer to give her whole time to this branch. A room was set apart for the work, the necessary

outfit furnished by interested friends, and sewing became a regular factor in Storer college work. Number three, Anthony hall, was a scene of activity with its sewing and dressmaking classes, and also witnessed many prayer meetings and earnest talks with the girls, for this teacher was zealous in the service of her Master. In 1893 she was called from the scene of her labors to her reward.

A few months previous to this, the Woman's Missionary Society, anxious to give the young women at Storer all possible advantages, fitted up the domestic science kitchen in the basement of Myrtle hall, and in December, 1892, Miss Vail of New London, Conn., came to teach the girls cookery and housekeeping. After one year of enthusiastic and efficient work Miss Vail, resigned to practise her profession in a home of her own, and both departments were then combined under one teacher.

For the last five or six years cookery and sewing have been taught certain hours in each day as regularly as arithmetic and grammar, and nearly all the girls are in one class or the other. A class in cookery comes to the domestic science kitchen every morning at ten o'clock for a lesson, and these classes are of various grades, ranging all the way from the little new girl whose mother never lets her touch *her* cooking up to the experienced young woman who has cooked for years and loves her work, and who comes to the class in search of something new. Both are interesting to teach, though in a different way.

Most of the girls one meets in the cooking-school in the morning will be found in the sewing-room some time during the afternoon, for between fifty and sixty of the girls are on the roll of the sewing-classes, and the work this year is large enough to require the help of an assistant during two periods. This work goes on more quietly than that of the cooking-school, but is none the less interesting. Here is a beginner trying to sew in straight lines, and a girl near her is struggling with her first button-holes, and in the next row the advanced pupil who not only manages her own work, but who can assist her less experienced neighbor. A little knot of girls have taken up knitt'ing, and are in as many stages of progress as the seamstresses. There are holders, mittens, and slippers growing beneath busy fingers. Some are just learning, and one or two are trying hard to put the thread around the needle properly, so they can have some pretty, bright wool to work with.

We realize now that the tiny thread of industrial work has been increasing imperceptibly all these years till now it is part of the warp and woof of the Storer girl's school life. Much has come from the small beginning in the Lockwood house years ago. Some of our former pupils are dressmakers, others are teaching needlework to their scholars in the free schools. The proportion of the girls at Storer who are ambitious to be able to sew for themselves is on the increase,



and we have reason to believe that the lessons learned in both departments are carried out to the various homes throughout the state.

Shall we rest here and be content with what has been done? No, for we trust this but the beginning. We expect industrial work at Storer to far outgrow its present confined quarters. We hope for enthusiasm and interest enough in needlework to yet keep one teacher busy all day, and we shall not be satisfied till a thorough course in cookery and housekeeping shall send out Storer girls fully equipped to become matrons and teachers in similar institutions throughout the South.

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### A DAY AT STORER.

BY ERNEST EARLE OSGOOD, PRINCIPAL.

I have been requested to give the HELPER readers a picture of a day spent at Storer College. I will therefore describe to you the doings of the day on which I write, and this is very similar to each day's labors.

The first triangle—for rising—has sounded. The second triangle, calling us to breakfast, sounds as the sun rises over Loudon Heights. Just as we finish breakfast the 8 o'clock study bell rings. At 8.30 the principal goes to the office to meet any students that may wish to consult him concerning their lessons or any matter pertaining to their school work; 8.45 finds the janitor pulling the warning bell for school. Immediately on the ringing of the 9 o'clock bell the small bell on the rostrum desk is struck, and the students taking their seats quietly await the announcement of the morning Bible chapter, to be read responsively. After the reading the students rise, and led by the chorister accompanied by the piano, heartily engage in the service of song. Then follows prayer, after which a response is sung. The students are again seated, ready for the calling of the roll, each student being required to respond to his name in an easily audible voice, and, if he has been absent the previous day, to come to the desk and give the reason for his absence.

Roll-call being over, the doors at the rear of the chapel are thrown open and the drum sounds. A bell is struck for attention, another for rising; the third is for "about face" and the fourth for marking time. At the fifth bell the drum begins its regular beats, and the students march to their respective recitation rooms—some to Greek, others to history, carpentry, cooking, etc.—where the class roll is called and then the recitation begins.

How many times the question is asked by the northern friends, "Are the students of Storer college smart?" As well might one ask, "Are the students of our New England schools smart?" Many there are among them who dig deeply to the root of things; yet, of course, not all are brilliant. And, in fact, how could the condition be otherwise, considering the fact that scarcely more

than thirty years of physical freedom have been allowed the colored race in which to gain their intellectual emancipation?

They who teach at Storer college must be prepared to pass many a day of discouragement. How ambitious the teacher is for the pupil's progress! Yet he must have almost an infinite amount of patience, remembering that, if it takes God a century to grow the tallest tree in the forest, it is none too long a time in which, under the most favorable circumstances, the mind of a race may be developed. The wonder is that so much has been accomplished in so short a time. Yet with all his discouragements, the teacher must ever have a heart brimming over with loving enthusiasm. This, you say, is necessary for a teacher in any school. It is, however, especially necessary for a teacher at Storer college. One most encouraging feature about his work is, that, while the teacher must be strict in his discipline, Storer students are far more ready to comply with his requests and are far more respectful than many northern students. But we were not requested to write a treatise on pedagogy. These thoughts, however, press upon us as we look into the faces of the students.

The electric bell sounds—a two-minute warning that the teacher may assign the next day's lesson. At the second bell the drum begins to roll, the signals are given, and the students, class by class, march to the chapel—the general study room. This is the method of changing classes throughout the day. At both noon and night dismissal a march is played on the piano, accompanied by the drum, at which time the students, falling into ranks by aisles, make a complete circuit of the room.

At the end of the second period in the "evening" (afternoon) session the music teacher comes in and takes her seat at the piano. Presently the principal appears on the rostrum, and the students are told to "prepare to stand," then to "please stand," after which their positions are taken for their physical culture exercises. Accompanied by the music, they marshal their nerves and muscles into harmony, striving to express through their bodies the four periods in the development of art. Then going back to their seats they prepare to march to their next recitation.

Thus it is from day to day. The teachers have to inspire them through all their discouragements and hard work (and teachers are not worked harder anywhere than at Storer—twice the present number are needed) the consciousness that they are not "threshing over old straw," that their efforts put in here will tell in time. The deeper and more vital becomes the teacher's enthusiasm as he realizes the needs of the people for whom he is working, and the glorious possibilities awaiting them after long and patient toil and a thorough training in the use of both hand and brain.

## PERSONAL REMINISCENCES OF PIONEER WORK.

[By special request.]

Would you like a peep into my first school-room, an old log house with a blacksmith shop in a lean-to on one side, and plenty of people outside. The rude benches are full, and some boards and sticks of wood for late comers are gladly used, crowded to the old stone fireplace. All ages, sizes, and colors make up the day and evening school, fully one hundred people. First they learned from charts, the only way we could teach them in the beginning. What are mountains? The ready answer was, "Rocks and hills piled up." What are islands? "Land in the middle of the river." One day an old slave minister came in to visit us. I wanted to teach them reverence for old age, so told them to shut their books and listen. He made a most impassioned speech, so quaint and funny that I could hardly listen soberly. Here is a sample: "Chillen, yo is free! The ole massa can't sell yo' no mo' to buy a pony or pianny. Now stop all yo' monkey actions and larn de book. If yo' gits a good *edification* it will be wuth fifty dollars to yo." One morning a little boy brought me a mince pie, and said, "Miss Anne, dat is good. Dere's brandy in it. I loves brandy." That was a good text for a temperance talk. They all wanted to give me something. One boy brought a live chicken. I put it upstairs till I could cook it for my dinner. We made the windows close at night with rough board shutters so no stray shot would hit us in the evening school. Many men and women had to work and could only come at night. One man came six miles. The saloon men owed me a special grudge, and said they lost \$70 every day "Miss Massachusetts" was in Charles Town.

The slaves dare not use the word liberty before the war, so they prayed so much for "light-bread," which meant liberty to them; when they were not allowed to use that word, they prayed for "grease," till liberty came to them. One morning I looked out, and the soldiers were gone. For a minute my heart stood still with fear. Then clear as an audible voice this came to me, "The angel of the Lord encampeth round about them that fear him, and *delivereth them.*" My fear was gone.

We were not welcome in the churches and it was not safe to go out evenings, so I began meetings in the school-room. The colored people had meetings in their cabins conducted as before the war. They would shout and sing for hours, standing, so I could hardly hear my own voice. If I had suggested a more quiet way, they would have said, "Miss Anne has on'y book 'ligion." So I said nothing about their worship, but asked my school as a personal favor to let me have meetings as I did at home, so led them into reasonable worship with no opposition, only now and then some one would get happy and fall over the

benches and get hurt. Soon the most reliable colored people said they liked Miss Anne's meeting best, because it did not make their heads ache. Converts multiplied. We felt we must have a mission church.

We had not mentioned baptism up to this time, and there were no Baptists in the city or vicinity. I had school or meeting every night in the month but one, and this Saturday night I was sick. Sunday morning a friend came to me and said, "Did you know John and Fannie are to be baptized at 9 A. M.?" Dr. Calder had sent a colored minister from Harrisburg to help us. I hastened to Fannie's home to see that she was properly dressed, and it was well that I did. Then I went to the early prayer-meeting. A brother came in with a satchel and said he and his wife came to be baptized. I took the woman to my room for an outfit. I had not been seen in public with colored people, but I said, "I will go with these converts," not knowing whether we would all come back alive or not. We formed a procession and marched to the water singing. From every way the people, black and white, were thronging, and a crowd was at the water. The power of God was mightily manifest, and hushed every soul as the clear, strong voice of the preacher read the Bible, and the old hymn, "Through floods and flames, if Jesus lead, I'll follow where he goes," sung only as that despised company could sing it, echoed over the water and the disciples followed Christ in baptism. We returned safely to our homes, praising God for this blessed victory. We soon had a mission church, and put up a moral standard for our members; and I had a special committee to quietly settle questions of discipline.

Our deacon was faithful and my right-hand helper. But one day I learned he had gone to housekeeping, as he would have done before the war, with no ceremony. We called him before our committee to explain. Yes, he had taken home his intended wife, and would be married as soon as he could get a new suit of clothes! He thought he could get them quicker with a wife to help him. But we had the knot tied at once, so the matter was settled.

Another man in the church had two wives. He had lost track of his first wife during the war, and after the war took another wife and had been living right. The first wife found him and claimed him and he kept both. We called him before the committee again and again, but he said both had been good to him, and he could not send one away homeless. We excluded him from the church, but he finally took his first wife and child and came back.

Let us remember that these people had been free only a short time, and had always been held as chattels, and were more sinned against than sinning.

I was asked to attend a funeral two or three miles across the fields. I found a log cabin in the edge of the woods where old people and their grown-up children lived. The mother was dead. A few neighbors had come in to show



their sympathy. What a privilege to tell them the story of the cross and resurrection! Then with uncovered heads they bore the mother to her final rest not far from the cabin. How vivid the picture of that sorrowing group comes back to me as if it were only yesterday we laid that mother under the sighing pines, and by that open grave spoke words of comfort to God's little ones.

If prayer would shield one, surely I was safe. Here is a prayer I heard often: "O Lord, bless Miss Anne. Go 'fore her as a shinin' light, and 'hind her as a 'tectin' angel. Bring her safe to walk de golden streets in silver slippers all kivered wid glory, for Jesus' sake, amen."

These glimpses of every-day life give only a slight idea of the work that came to the teachers as pioneers in the freedmen's mission. ANNE S. D. BATES.

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#### A FEW FACTS ABOUT STORER.

Storer college was chartered by the legislature of West Virginia, March 3, 1868. It received its name from the late John Storer of Maine, who gave the first \$10,000. In accordance with the wishes of Mr. Storer the institution was chartered as a college, though with the purpose of conducting it as a normal school and seminary till the endowment and the wants of its patrons shall justify the establishment of a college course.

It is the only institution of learning open to colored students between Washington and the Ohio river.

Storer college has a site donated by Congress not often equaled for healthfulness and beauty.

Its buildings, worth not less than \$50,000, are well suited to its wants, and with a small outlay for needed repairs will do good service for years to come. *It is free of debt.*

It is our plan to foster self-dependence by keeping the expenses of the school at the lowest possible figures, and within the reach of the frugal and industrious, and then leaving students to provide for themselves.

Our greatest need is endowment.—*N. C. Brackett, Treasurer.*

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"SOME years ago, when negro children of school age numbered two million, a friend wrote, 'What an army! If they were to start from New York westward, marching two abreast, one end of the procession would be lost in the smoke of Pittsburg before the other had crossed the ferry at New York, and if you were to place them single file the head boy would march into Chicago before the last girl had left New York. Alas! not one-half of this number have ever been to school in their lives, for there are not schools enough to go around among so many.'"



## from the field.

### MISS SCOTT'S WORK.

I left Balasore for a short furlough at the beginning of the hot weather holiday, which lasts for one month. After the re-opening of work in the middle of June, the zenana work was to be in the hands of Miss Gaunce; the other departments of my work being likewise temporarily provided for.

The report of my work up to the end of March having already appeared in the

"Indian Yearly Report," little seems left to be added, but for the sake of those who may not have seen that report it might not be amiss to refer to some things already stated.

Teaching in the zenanas went on regularly from day to day throughout the year, with many tokens of a deepening interest in Christian teaching in many of the pupils. Now, sitting quietly at home in Scotland, I can see distinctly the faces of one and another of my pupils looking up so earnestly while I tried to explain to them the only way of salvation.

People in Christian lands who have not seen and therefore cannot understand the surroundings of a woman in a Hindu home can have no idea of the difficulties that lie in the way to prevent those women from coming to a decision in any matter, much less to change their religious beliefs, seeing that everything they do from morning to night is mixed up with religious ceremonies. According to the Hindu religion, bathing, cooking, eating, cleaning of vessels, tending the cattle, etc., all are connected with religion, and bind them about like fetters of iron, yet little by little those fetters are being broken by one and another with courage stronger than most of her Hindu sisters. Some days before I left Bala-sore I mentioned to one of my pupils that I should like to show some of their idols to friends in Scotland; immediately she went into a room and brought out four images of different incarnations, telling me to take them all with me, as they were of no use to her. I said, "What will your husband say if you give away the household gods?" "O," she said, "he does not believe in them any more than I do; none of us worship idols, and I have no mother-in-law to consider."

Throughout the year there was very little sickness, either amongst teachers or pupils, for although prices were high, and all felt the effects of famine in other districts, no epidemic sickness prevailed, with the exception of measles amongst the children. The teachers kept steadily at work, and, considering their home duties and in some cases trials, manifested an interest and pleasure in their work which commends them to all who are interested in "women's work in heathen lands." My village school kept up well during the year, both boys and girls taking an interest in their studies. We made four patchwork quilts and twelve small jackets for prizes. The quilts I sold to ladies in the station, getting more money for them than was needed for prizes. The children turned out to advantage at the prize distribution, and were highly delighted with their small gifts. The Sabbath school in the same village likewise continued a success throughout the year, as far as numbers and retentive memories were concerned, and we can but pray that the word hid in the memory and heart of these children may one day bring forth fruit to His praise who has said, "Suffer the little ones to come unto me, for of such is the kingdom of heaven."

Itinerating work in distant villages during the month of January made an interesting break with routine of daily duties both for myself and the teachers who accompany me, and in most cases the message and messengers were well received, and not a few of the poorer people were extremely interested to hear of salvation for women as well as for men, "without money and without price." The meetings of the Woman's Missionary Society, of which I was president during the year, were regularly kept up, the members showing a good deal of inter-

est in missionary work in other lands, and giving a little out of their small income to help in that work. My teachers' class and Bible classes went on as usual, and now, while looking back over all that has been done and said throughout the year, there is only cause for humility that so little has been accomplished, and a more profound conviction that it is "not by might, nor by power, but my Spirit, saith the Lord." We need to pray more and more to be made worthy of being used by that Spirit.

J. J. SCOTT.

*Arbroath, Scotland.*

#### TREASURER'S NOTES.

Some experiences in the month of January remind me that there is need of calling attention to special work. Some one may be asking, "Do you believe that it is best for societies and individuals to become responsible for special work, like salaries of missionaries, teachers, etc.?" Most assuredly I do. "Why?" Because an experience of nearly twenty-five years has taught me that there is nothing like this kind of giving if we wish as a society to develop personal responsibility. And it is personal responsibility that gives solidity to our work. For instance, the fact that between twenty and thirty children in Sinclair Orphanage are supported by individuals or auxiliaries furnishes a guarantee that the Society can depend upon a certain amount of money for meeting Orphanage expenses. The same is true of the salaries of missionaries. Vermont has looked after Mrs. Smith's salary for many years as religiously as a true-minded person pays what she owes; the same is true of Rhode Island for Miss Hattie Phillips, and Iowa for Miss Scott, and Michigan for Dr. Mary Racheler. This faithfulness in meeting personal obligations is, to my thinking, one of the real reasons why the Woman's Missionary Society is able to meet its quarterly appropriations so promptly as it has in the past.

There used to be a fear that some departments of the work would get too much money by allowing free choice on the part of the workers. But this has never been the case, because the general fund always is sufficient to make up lacks in any direction. And, should the contributions to any department exceed the needs, there is a standing rule regulating the matter.

As there may be those who are looking just now for special work, I will give a list of immediate needs, and hope to receive from individuals and auxiliaries requests for assignment from the different objects here given.

**N.H.** The salary of Miss Ella Butts in New Hampshire. Not that New Hampshire does not contribute liberally to the work of the W. M. S.—indeed its record shows a higher average per member, including bequests, than any other state. Only somehow very little is specified for her. Your treasurer hopes now that this



bright, energetic worker has visited New Hampshire, our auxiliaries and workers will take pleasure in specifying that their gifts be used for her salary.

The salary of Miss L. C. Coombs in Maine. Though Maine, like New Hampshire, contributes liberally to the support of the society, yet there does not seem to be that personal responsibility for her salary that your treasurer wishes Maine would feel for its missionary.

The salary of Miss M. Jennie Baker, teacher of domestic science in Storer college, who belongs to all the states. Very little has ever been specified for her salary. Why not? Certainly she is a very bright woman, and her work is most interesting and important. Domestic science is doing as much for Storer students as any department of work there. Besides, it is home mission work, and it is well to educate people to give for home as well as foreign work. In order to interest people in Miss Baker's salary, I am going to propose a plan. It is to divide her salary into shares of five dollars each yearly. Any person or auxiliary who takes one or more shares and reports the same to me will be entered in a list of contributors for her support, to be called the Domestic Science club, and the club will be printed in MISSIONARY HELPER once a year.

The salary of Miss E. E. Barnes, the children's missionary. The Roll of Honor is not yet full, and the children are still invited to save their pennies and pledge shares for Miss Barnes.

Children in Sinclair Orphanage. There are several children not assigned. Any one by pledging the support of one for not less than three years, promising to notify if at any time after that the support cannot be continued, can have a child assigned and become acquainted with the little one. This is a good way to adopt a child.

Zenana teachers in Balasore and Midnapore, who are also assigned whenever support is promised for not less than three years.

The Widows' Home. Soon it will be completed, and then there will be little widows to support. As soon as we are ready to assign them we will give public notice and the conditions on which they are assigned.

The western work, with Rev. Lizzie Moody as western agent. We have no worker, probably, who has put more earnest, consecrated service into her work than has Rev. Miss Moody.

I shall be pleased to answer any questions regarding these departments, so far as I am able, which may be asked by letter or otherwise.

The month of January has been a very quiet one so far as our work is concerned, though mother Nature has treated us to some severe gales. While I write the wind is blowing furiously and the snow is piled high. Several pledges of the Golden Memorial have been met, and a new one of \$50 made. A lady

in Minnesota has decided to support a child in Sinclair Orphanage for three years, and another lady in Rhode Island has adopted one of the very little ones in the Orphanage. A lady in New Hampshire in sending her annual remittance for support of a child says: "We have lately taken into our home a little unfortunate girl not quite four years old." That family is rich through its interest in the homeless ones. Rhode Island pleasantly surprised us by the size of the January remittance. We hope for another soon just like it!

Before this number of the *HELPER* is issued we shall have closed another quarter and the month of special prayer will be past. Long may it be remembered as a time of growth in the spiritual graces—faith, hope, and love—of our auxiliaries and churches.

Laura A. DeMERITTE, *Treas.*

*Dover, N. H.*

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#### PUBLISHER'S NOTES.

Some conclusions that have been arrived at through letters received from *HELPER* agents and others are, first, the reason some people do not subscribe for the magazine is because they are not asked to do so. Second, the *HELPER* is not as freely commended by its appreciative readers as it deserves to be. Third, not as many pastors are asked to give it their public approval as ought to be. Fourth, not all persons have the same amount of zeal or skill in soliciting subscriptions. Fifth, agents are not always chosen with these qualifications in mind.

These negative conclusions are not named with a view of discouraging any one, but rather to act as helpful suggestions. It is a fact that hundreds of subscribers could be secured for our magazine if a zealous, tactful person were to solicit subscriptions in each of our churches, and if the pastor were in the habit of occasionally giving the magazine his personal indorsement, and the many readers who express their enjoyment of the *HELPER* through letters were to speak of it as opportunity offered in the auxiliary meeting, the social circle, and wherever it is appropriate to do so. If we are to keep our subscription list growing we must be "eternally at it," for people will die and no longer need it, and some indifferent souls will discontinue it, and a few worthy ones are prevented by circumstances from continuing it, hence we are forced to keep constantly at work along the same lines as heretofore, and by all legitimate means secure as many subscribers as possible. There are many positive conclusions that might be named, but these can be deferred until another time.

Send all money for renewals and new subscriptions, and orders for change of address, giving both old and new post-office address to

[MRS.] ELLA H. ANDREWS,  
122 Vinton St., Providence, R. I.

# Helps for Monthly Meetings.

## TOPICS FOR 1898.

January—Review of the Year.  
 February—Prayer and Praise.  
 March—The Judsons, Burman Pioneers.  
 April—Harper's Ferry.  
 May—Thank-Offering.  
 June—Alexander Mackay, Uganda's Engineer.  
 July—Alexander Duff, India's Educator  
 August—Summer Ch-rities.  
 September—James L. Phillips and S. S. Work in India.  
 October—Kenneth Mackenzie, China's Physician.  
 November—City Missions in America.  
 December—Missions and Temperance.

## APRIL.—HARPER'S FERRY.

### SUGGESTIVE PROGRAM.

#### *Bible Reading.*—HATH GOD RESPECT OF PERSONS?

*Leader.*—And God said, Let us make man in our image, after our likeness.

(Gen. 1 : 26.)

*Response.*—So God created man in his image ; in the image of God created he him. (Gen. 1 : 27.)

*L.*—And hath made of one blood all nations of men for to dwell on all the face of the earth. (Acts 17 : 26.)

*R.*—Have we not all one Father? Hath not one God created us? (Mal. 2 : 10.)

#### SHOULD MAN HAVE RESPECT OF PERSONS?

*L.*—Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. (Matt. 12 : 37, 38.)

[self. (Matt. 12 : 39.)

*R.*—And the second is like unto it. Thou shalt love thy neighbor as thy-

*L.*—God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. (John 3 : 16.)

*R.*—And this commandment have we from him, that he who loveth God love his brother also. (1 John 4 : 21.)

*L.*—If we love one another God dwelleth in us and his love is perfected in us. (1 John 4 : 12.)

[4 : 20.)

*R.*—If a man say, I love God, and hateth his brother, he is a liar. (1 John

*All.*—If any man have not the spirit of Christ, he is none of his. (Rom. 8 : 9.)—*Missionary Messenger.*

Singing, "Hark the Voice of Jesus Calling."

Prayers : For Storer college and its faithful teachers ; for the students, that they may get mental, spiritual, and material uplift and carry back a message of better living to their people ; that we who are responsible for work done there may be true to our trust.

Historical Sketches. Personal Reminiscences. A Day at Storer. Domestic Science. Inspection Day (page 49, Feb. '96 HELPER). A Storer Girl's Vacation. "A Charming Exhibition" (page 146, May '96 HELPER).

Prayer for the work being done for this people by consecrated workers of all denominations.

Singing, "There Shall Be Showers of Blessing."

# Practical Christian Living.

*Practical Christian living is "to condense and crystallize into the uses of daily life the teachings of Christ."*



## THOUGHTS FOR MARCH.

Give us this day our daily bread.—MATT. 6: 11.

"In all our difficulties, perplexities, trials, it will help us to remember that we have to take but one step at a time. Let us ask God to help us take that one step bravely and unfalteringly. Tomorrow's strength is very largely the heritage of to-day's patient striving."

"Let me both diligently work  
And duly pray,  
Let me be kind in word and deed,  
Just for to-day.

"For to-morrow and its needs  
I do not pray,  
But keep me, guide me, love me, Lord,  
Just for to-day."

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## SISTERHOOD.

BY SHIRLEY HOLMES SMITH.

(Paper read at the Young Woman's Convention at Ocean Park.)

### II.

My first suggestion is that you ally yourself with those great organizations whose purpose is the development of womanhood. There are many of them, and one cannot expect to be connected with them all, but the woman who would make her life of greatest help to her sisters should carefully and prayerfully select from this number for membership those in which she shall reach by her own life the largest number in the broadest and most vital way. She will then find the ones which will give herself the broadest and most wholesome development. Time would fail me to speak of the working girls' clubs, the noon-day rests, the social settlements, Young Women's Christian Associations, and others in which life given means life found. I must not refrain from mentioning among these the one form of organization which is most potent in reaching our sisters across the seas—the women's missionary societies. These all have and are constantly developing plans of work which are effective and ready for our hand when we wish to know and carry them out.

And yet even here it is the personal equation that counts—and that counts whether in the "society" or not. It is the personal touch more than what is done that is of value in the elevation of a soul. Keep ever before you the fact of sisterhood that I have tried to impress, and your life among the rich or poor, the served or serving, leaves its impress. Before the committee member should be the woman, and above and beyond the society working for the multitude should be the individual working for individuals. Let there be a more frequent obedience to Christ in inviting to our homes and our feasts not those whom



we expect to in turn favor us, but those from whom we can expect nothing. How many times, a stranger in a strange land, I have longed for some home where occasionally I might go not as a guest to be entertained, but where for an hour I might feel as a member of the household! On how many holidays when I remembered the home gatherings of other days have I gone to my boarding house and have thought how many others in that city had just the same home longing that was in my heart—and at how many home tables that day one more would have made little inconvenience, but one life would have been brightened for weeks.

Keep your eyes open. You will find such people in most unexpected places. I remember a young business woman, a friend of mine, who said, "I always dread these holidays, for they are so lonely." She had many friends, but for several years she had never been invited to spend one of these days in any of their homes, because they forgot that she hadn't a home, or possibly they thought, if they thought at all, that she did not miss her own, having been separated from it for so long. In doing such things as I have suggested do not be too careful to confine your attentions to those of your own social plane. And, by the way, with how many girls outside of your own social circle are you acquainted and being to them a true friend?

In small towns where the Young Women's Christian Associations and other women's organizations, except the missionary society, cannot well be maintained, there is, it seems to me, an important field for definite work educationally, socially, and religiously among women, particularly among the young women and girls. The need could be met in large measure by small clubs for reading, for learning to cook, sew, embroider, or for Bible study. I am greatly impressed with the need everywhere—in our churches, young people's societies, and the world—of a knowledge of the Bible and good methods of Bible study. One might bring about her a group of young women from the different young people's societies for Bible study, taking up a definite course to extend over a definite period of time. This might be a training class for personal work, in which each member promises to do personal work. It might be a class taking up some line of study better adapted to their needs than the International Sunday school lessons. Then too there are, many times, those outside of our Sunday schools and young people's societies who could be brought into such a class.

In educational work I have conceived one could find something to do among young women whose school privileges have been exceedingly limited but who need and would like to know more of common branches. A number of such girls might be brought together for an hour or two each week at the home of the teacher for such study. Possibly they would like to call themselves the

English club, or some other appropriate name that would give them a feeling of unity and yet conceal from others their real work. Many foreign girls are only too glad of an opportunity to learn to speak and read and write English correctly. The Current Topic, Reading, or Magazine club is applicable for girls of better education, but it may be adapted to meet the needs of its members whoever they are. Do not disdain small numbers. Do not forget that wealthy girls are often as needy as the poorer ones. It may be that you are the one to help them by some of the means mentioned—or by more personal methods. First make yourself a friend, a sister—then a missionary magazine, a picture, a quiet talk, may be the means of rousing an otherwise self-satisfied, indifferent girl. Interest her in the world and its people, those about her—those beyond the seas. Her life will be awakened, developed, and the world will have gained a polished treasure.

I have been thinking, too, of other sisters, older ones—tired mothers—who might have a little needed recreation if you should make yourself a friend of the family and go in occasionally to care for the baby while the tired mother rests or goes to a friend's for a cozy chat.

Do we hear calls from every side and wonder who can answer all? But listen again, and from the south, from cotton fields and mountain forests, comes a sound of pleading for a Christian student's sister love. The Christian teacher's influence there means more than pen can picture. But listen once again and a sound as from afar carried by and above the waters, a sound of weeping childhood, widowed children, hungry orphans; a sound of groaning womanhood, groaning in the darkness under a thousand burdens. Who can hear these sounds, these calls, and be satisfied to leave them unheeded? Can any of us live again for selfish ends? What can satisfy the obligations of this sisterhood but a *life*, a life hid with Christ in God, a life given completely, fully, for his service and the service of his children? Then we shall follow the example of our Elder Brother who gave his life. Then we shall be indeed sisters of Jesus.

*Hillsdale, Mich.*

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REV. GEORGE MOORE of Tennessee says in an address concerning the progress of the colored people, that the prosperity of the south is largely dependent upon the elevation of the negro. He comprises one-third of its population, and is a large factor in its development and progress.

His material property enriches it to the degree of increase. His skill as a laborer is to her advantage, for he is the laborer of the south. His education decreases the illiteracy and increases the intelligence of the south. His religious and moral advancement lifts from the south a weight of superstition and vice. The recognition of his manhood rights develops his self-hood and makes him a better man and a more loyal citizen. Elevate him and you lift up the south, degrade him and you pull down our fair land.—*Selected.*

### A COLORED SUNDAY SCHOOL IN THE SOUTH.

Our Sunday school was at low ebb, the pupils tired, the teachers discouraged, and the superintendent ready to resign.

AT "Go with me to a rehearsal at the colored school this afternoon, to get a little inspiration," I said. "Bring your teachers and get a genuine warming-up."

It proved to be missionary day in a simple, colored country church. We were warmly welcomed and invited to elevated seats overlooking the crowd of happy faces. On the wall in large lettering was a copy of the Lord's prayer and the ten commandments, also several suggestive mottoes; among them, "The Lord hath redeemed his people," "Stand fast in the liberty with which Christ has made you free," "I am the Lord thy God which brought thee out of bondage."

The fingers of a young colored girl were rendering a voluntary in a skilful manner from a cabinet organ, which was immediately followed with a quartet by boys sixteen years old, the entire school joining in chorus. The superintendent (colored) then offered a warm, mellow prayer (no other words express the tones or language) which melted every heart. Both voice and manner were magnetic.

Afterwards, turning toward the white visitors, he stated that this was the missionary day of their Sunday school, and he would leave the children to tell its aim and plan. With a smile at them he asked:

"Where is the land?"

Instantly every voice responded, "The field is the world, and there remaineth yet very much land to be possessed."

"Where is the place of sowing?"

"Sow beside all waters. Break up the fallow ground. Sow not among thorns."

"When is the time?"

"In the morning. In the evening. Both alike are good."

"What is the seed?"

"The word of God."

"When is the harvest?"

"Lift up your eyes and look on the fields. They are now ready."

"Are more laborers needed?"

"The laborers are few. Let us pray for more, and say, 'Here, Lord, am I; send me.'"

"What is God's part of the work?"

"Sunshine, rain."

"What is man's?"

"To work, give, trust, wait."

Then rang out the song, "What shall the harvest be?"

A young man arose and gave the names of the colored missionaries in China, Japan, Italy, South America, and Mexico, with a short account of their work. To us this was deeply impressive, not knowing that our colored brethren had sent any missionaries to foreign fields save Africa. Some of the names awakened much enthusiasm among the children, being evidently known and loved.

A little child with lustrous eyes and bonny curls was lifted up to the platform to sing a song entitled "Loving and Giving," which was rendered as beautifully as ever by a child of whiter skin. The superintendent lifted her down with a warm kiss, then quickly asked the school :

"Who are our neighbors?"

"At the south of us, the children of Cuba, who worship the Virgin Mary instead of Jesus. At the west, the Indian children who pray to the Great Spirit. Close by, in the hills of Georgia, western North and South Carolina, the children of the mountains, who are taught not much of anything. All around us are many children of our own color who have not yet learned Jesus aright, we must help them also."

In the various recitations and responses, of which these are but a sample, there was neither prompting or hesitancy. Intense interest and eagerness stamped each joy-lit face, with an unmistakable air of delightful comradeship between teachers and pupils, all centering around a dearly-loved superintendent.

It was altogether a memorable moment when the white superintendent, with tears rolling down his cheeks, arose, and said to the children :

"Your superintendent and I used to play together when we were children. We had the same nurse, and were brought up by the same man, my father. Now he has gone away over the hill ahead of me, for he has the best Sunday school in the county. I can't tell you how this moves me. Never until to-day have I known that you were doing any missionary work or had any missionaries to support. You have given me a lesson that I shall repeat to my own school, and we shall study it hard, hoping to catch up."

Instantly the two men moved toward each other, clasping hands and calling one and the other the familiar boyhood names—"Albert!" "Henry!" Here, surely, was an object lesson on the breaking down of race prejudice, full of suggestion.

While the offerings were given—each scholar going forward to place the gift—a sweet voice sang :

"Lord, teach us the lesson of giving,"

with much impressiveness, followed by the infant class in unison :

"A little brown penny, worn and old,  
Dropped in a box by a dimpled hand."

At the close three boys, from ten to fifteen, were earnestly confiding some perplexity to their friend the superintendent, who smilingly stated that these little fellows had no money, but had brought for sale, one his necktie (very pretty) and another his pet chicken—all of which he was sure the good Lord would accept, and he would see to the sale of them.

Dimmed eyes but very resolute faces came down from the platform to group around the two superintendents.

"What is the secret of your success?" asked one teacher.

"No secret, lady. Only a 'charm.' What you call a 'talisman.' Our poor ignorant people have great faith in 'charms.' It is only *love*, carried in here" [putting his hand over his heart] as they carry their 'hoo-doo' in the pocket. Try it."

And they did.—*Helen Strong Thompson, in the Sunday-School Times.*



## Words from Home Workers.

ILLINOIS (Murphysboro).—Our W. M. S. met with Looney Springs Q. M. assembled with Percy church Jan. 7-10. The program was very interesting, consisting of Bible reading, "A Thankful Spirit," from our November HELPER, the Missionary Battle Hymn was sung with spirit, a quartet by four young ladies was much enjoyed. A paper by Mrs. Luther Tatum, "It costs too much to support a missionary," was very helpful. A talk by Mrs. G. A. Gordon on "The mission of the HELPER," proved beneficial in a material way, for we secured six subscriptions to the MISSIONARY HELPER. The question box was something new, but was very interesting, and brought out so many thoughts on our field and workers from our ministers and all that took part that we are sure much good will be derived from it in the future. Our collection was \$3.35; moneys for the quarter were over \$15. We are very glad to tell you that our people are becoming more interested in missions, both home and foreign, than ever before. May God bless all our dear workers, who seem so very near to us. We are praying the dear Lord to arouse our people, and especially our women, in the auxiliary work.

[MRS.] CLARA MCBRIDE, *Pres.*

[MRS.] M. E. ALLEN, *Sec.*

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### IN MEMORIAM.

[Brief tributes to our promoted workers will appear in this department as space will allow. Verses cannot be used.]

4. God in his infinite wisdom has called from our midst our beloved Sister N. J. Brackett, who has for many years been a faithful and efficient worker in the Master's cause.

While bowing in humble submission to the will of the Most High, we nevertheless mourn the loss of one who was ever ready to extend the hand of aid and the voice of sympathy to the needy and distressed; one whose endeavors were exerted for the welfare and prosperity of the society of which she was a life member.

When lingering on the line which divides this life from the great hereafter, one of the thoughts which were uppermost in her mind was expressed in a desire that the little "thank-offering box" should contain a larger sum before it should be sent in; thus showing how near her heart was the blessed work of spreading the gospel of Christ. She was a person who was noble and upright in her dealings with others, and one whose life was a standard worthy the admiration of all her friends.

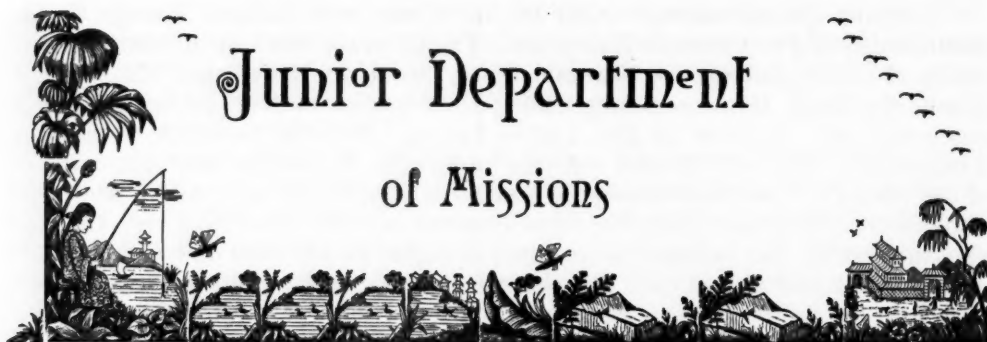
MRS. ANNIE DUDLEY EARLE.

*Sec. of Pine St. auxiliary, Lewiston, Me.*

Since our last Q. M. session the W. M. S. of the Little Sioux Valley, Iowa, Q. M. has lost two of its prominent and valuable members—the president, Mrs. Soper of Estherville, and Miss Nellie C. Goodell of Spencer. Therefore be it ~~Resolved~~ *Resolved*, That we as a band of workers have sustained a great loss from our forces by the removal of most earnest and efficient workers. That we express our heartfelt sympathy to the bereaved families, praying that God will make this a stronger bond to lift them heavenward. That copies of this resolution be sent to the afflicted families, and that they be sent for publication to the MISSIONARY HELPER.

[MRS.] A. BARBER,

[MISS] ANNA TUTTLE.



### A SUGGESTION.

BY S FANNIE MESERVE.

It was the day appointed for the meeting of the Helping Hand Club, and promptly at half after two the bright faces of the members appeared. The president, a girl of twelve years, took the chair and called the meeting to order. A well-known hymn was sung and the secretary's report read and accepted. The tenth chapter of Matthew was then read, the president leading with two verses and the others alternating. A short prayer was offered by the writer, followed by the Lord's prayer, in which all joined. A select reading was given by one of the boys, followed by a recitation by a little girl. The foreign topic for the day was next announced, the subject being India. The writer gave a brief talk on the country and the mission work there, relating a little anecdote by way of illustration. Two members, appointed at the preceding meeting, also had something interesting to tell about the animals and their habits in that far-away land. Eager questions were asked, and bright faces glowed with animation as they were enthused with the subject. The half-hour devoted to this part of the program passed quickly, and the president announced the "Talk on the Pearl." The latter was a verse of Scripture written on slips of paper and given to each member before the meeting was opened; and now all repeated "Not slothful in business, fervent in spirit, serving the Lord." Each one was questioned about this "pearl," and the best thoughts of the little ones were freely given. All now arose and recited the pledge, extending the right hand as they said, in unison, "For truth and right we'll take a stand, and always lend a helping hand."

The meeting was then adjourned, to meet again in two weeks at the home of another member. This is but a simple program of a children's meeting, but much good resulted from the efforts of this little club. Before its organization these boys and girls knew nothing of parliamentary law, but they soon learned how to conduct a meeting properly, to address the chair, make a motion, and declare a vote.

They realized the pleasure which comes from serving others, and many an act of kindness was done by the "helping hands." The simple by-laws of the constitution exacted a small membership fee, but the treasury was swelled by an entertainment given under the auspices of the club, and the money was expended in helpful ways. I have told you of our endeavors, junior workers, as a suggestion. Perhaps you have no organization of little ones in your locality; and, if so, band them together. Once started in this profitable work you will be surprised to see how it will grow, and but little of your time will be required. In making arrangements for each meeting I have followed the missionary programs in the HELPER quite closely, and have found it very helpful.

If you but make the effort, you will see how quickly the little people will feel the importance of "belonging," and they will strive to learn to conduct their meetings like the older ones; while the main object, to make them willing helpers in the Master's service, must be attained.

*Ossipee, N. H.*

#### THE NEGROES OF OUR COUNTRY.

*Who are the Freedmen?*

Colored people formerly held as slaves.

*When did they acquire freedom?*

During the civil war.

*From what country were these people originally brought?*

From Africa, by slave traders, but their numbers increased rapidly in this country.

*Has the number of the colored people grown less since the civil war?*

On the contrary, they have increased greatly as a race, and are estimated to now number over eight millions.

*When was mission work begun among them?*

After the close of the war, thirty years ago.

There are eight millions of these people living in the southern states, the majority of whom are too poor to provide schools for themselves, and it is the duty of Christian people in the north to send teachers and build schoolhouses among them. They were born in this country and love it as we do. Their fathers and mothers worked faithfully and hard in raising cotton and sugar-cane, two of the great industries which have made this the richest country in the world.—*Missionary Messenger.*

NOTE.—The Junior Superintendent will find ample material in this number of the HELPER for an interesting program on Harper's Ferry for the children. Add, if possible, a description of "Inspection Day" (Feb. 1896 HELPER, page 49). A brief sketch of John Brown, by one of the older boys, and a reading, "Cicero's Call," that can be obtained of Mrs. C. E. Schwarz, 74 Portland St., Providence, R. I., for 2 cts.—EDITOR.

# Contributions.

## F. B. WOMAN'S MISSIONARY SOCIETY.

*Receipts for January, 1898.*

### MAINE.

Bradford Miss Judith M. Chapman F. F. . . .	\$3.00
Clinton Junior A. C. F. for Miss Barnes . . .	4.00
Cumberland Con. Coll for Balasore . . . . .	4.69
Dover and Foxcroft aux . . . . .	7.50
Ditto Mrs. Mary R. Wade in memory of her mother Betsey Dyer . . . . .	5.00
E. Livermore W. M. S. . . . .	22.58
(Of the above 8.12 for F. M., 1.46 T. O., 13.00 from the Floral Club of this society 7.00 of which completes the L. M. of Mrs. Sarah T. Whittemore, the remaining 6.00 towards L. M. of Mrs. Jane Moulton.)	
(Correction: The May contribution for Livermore Falls should have been E. Livermore.)	
Houlton Q. M. W. M. S. . . . .	3.00
Houlton Mrs. W. P. Kinney Golden Memorial in memory of Rev. F. H. Baker . . . . .	5.83
Portland F. B. ch. aux. for Midnapore . . . .	7.00
Portland F. B. ch. aux. for Miss Coombs . . .	18.00
Portland F. B. ch. aux. for Onno Bhimpore . .	12.00
Portland F. B. ch. aux. for Balasore . . . . .	6.00
Portland Mrs. O. W. Fullam for her mother. So. Parsonfield a friend . . . . .	5.00
So. Windham Mission S. S. for S. O . . . . .	2.00
Springfield Q. M. aux. . . . .	1.50
Steep Falls aux. for ch. in O. S. . . . .	2.25
W. Buxton aux. for Midnapore . . . . .	6.20
W. Falmouth aux. for Miss Baker . . . . .	3.00
W. Falmouth Helping Hands for Miss Barnes .	5.00
Windham Center aux. for Miss Coombs . . .	4.17
	5.50

### NEW HAMPSHIRE.

Belmont 2d F. B. ch. Miss May Lamprey . . .	1.00
Belmont 2d F. B. ch. Miss Sadie Lamprey . .	.25
Candia F. B. ch. Young Friends soc. for Miss Barnes . . . . .	1.00
Charmingfare Mrs. Augusta J. Fitts for child in S. O. . . . .	25.00
Concord primary dept. of Curtis Memorial S.S. for Miss Barnes . . . . .	3.00
Contoocook Mr. and Mrs. Morrill . . . . .	4.15
Dover Hills H. and F. M. S. on salary of Rachel Das . . . . .	43.50
Franklin Falls aux. . . . .	5.60
Franklin Falls coll. after Miss Butts's address Lakeport aux. . . . .	9.64
Littleton F. B. ch. aux. . . . .	2.00
Newmarket primary for Miss Barnes . . . .	7.45
Portsmouth aux. . . . .	1.00
Rockingham Q. M. coll. . . . .	3.00
	3.94

### VERMONT.

A friend for Mrs. Smith . . . . .	9.00
St. Johnsbury aux. for Mrs. Smith and on L. M. of Mrs. Martha Switzer . . . . .	6.00
St. Johnsbury a friend for Storer college . .	9.00

### MASSACHUSETTS.

Boston Mrs. C. H. Swan Golden Memorial . .	5.00
Chelsea Abbie V. Winkley F. M. . . . .	2.00
Haverhill aux. for L. M. of Miss Elmira L. White . . . . .	27.09
Lowell Mt. Vernon aux. for native teacher . .	6.25
Lowell Paige St. aux. for native teacher . . .	6.25

### RHODE ISLAND.

A friend for famine children . . . . .	\$10.00
Arlington aux. Ind. Dep. . . . .	4.25
Arlington aux. Hattie Phillips . . . . .	4.25
Blackstone Hattie Phillips . . . . .	5.00
Blackstone Ind. Dep. . . . .	5.00
Blackstone Mrs. A. H. Millman for Widows' Home . . . . .	1.50
Block Island F. B. ch. . . . .	1.00
Carolina aux. Ind. Dep. . . . .	2.50
Carolina aux. Hattie Phillips . . . . .	2.50
Greenville aux. Hattie Phillips . . . . .	5.50
Greenville aux. Ind. Dep. . . . .	5.00
No. Scituate aux. Ind. Dep. . . . .	1.52
No. Scituate aux. Hattie Phillips . . . . .	1.25
No. Scituate aux. zenana work . . . . .	12.50
No. Scituate aux. Mrs. Mercy A. Atwood towards support of orphan in S.O. to be named Ruth Bates in memory of her mother . . .	12.50
Olneyville aux. Ind. Dep. . . . .	7.50
Olneyville aux. Hattie Phillips . . . . .	7.50
Pawtucket aux. Hattie Phillips . . . . .	7.50
Pawtucket aux. Ind. Dept. . . . .	7.50
Providence Elmwood Ave. aux. Hattie Phillips .	3.25
Providence Elmwood Ave. aux. Ind. Dep. . .	3.00
Providence Park St. ch. aux. Ind. Dep. . . .	5.00
Providence Park St. ch. aux. Hattie Phillips .	5.00
Providence Roger Williams aux. Hattie Phillips .	12.00
Providence Roger Williams aux. Ind. Dep. . .	12.50
Taunton aux. Ind. Dept. . . . .	3.25
Taunton aux. Hattie Phillips . . . . .	3.00

### MINNESOTA.

Elmore aux. F.M. . . . .	2.00
Madelia aux. F. M. . . . .	5.00
Money Creek W. M. S. of F. B. ch. for Miss Barnes . . . . .	5.30
Winnebago aux. for Storer college . . . . .	11.50
Winnebago City Miss S. A. Benedict for support of a child in S. O. . . . .	25.00
Winona and Houston Q. M. for F. M. . . . .	8.00

### ILLINOIS.

Ava aux. . . . .	2.75
Chester aux. . . . .	2.00
Murphysboro aux. . . . .	2.00
Murphysboro a friend . . . . .	.50
Percy aux. . . . .	1.50
Quarterly Meeting coll. . . . .	3.35

### KANSAS.

Concordia Buffalo Valley ch. Mrs. Hattie Ashley . . . . .	.25
Concordia Buffalo Valley ch. Mrs. Atha Ashley . . . . .	.20

### PROVINCE OF ONTARIO.

Sherbrooke Fannie R. Moulton for Emily . .	10.00
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Total . . . . . \$537.42

LAURA A. DEMERITTE, *Treas.*

Dover, N. H.

per EDYTH R. PORTER, *Asst. Treas.*

## FORM OF BEQUEST.

I GIVE and bequeath the sum of ——— to the Free Baptist Woman's Missionary Society, a corporation of the state of Maine.



